UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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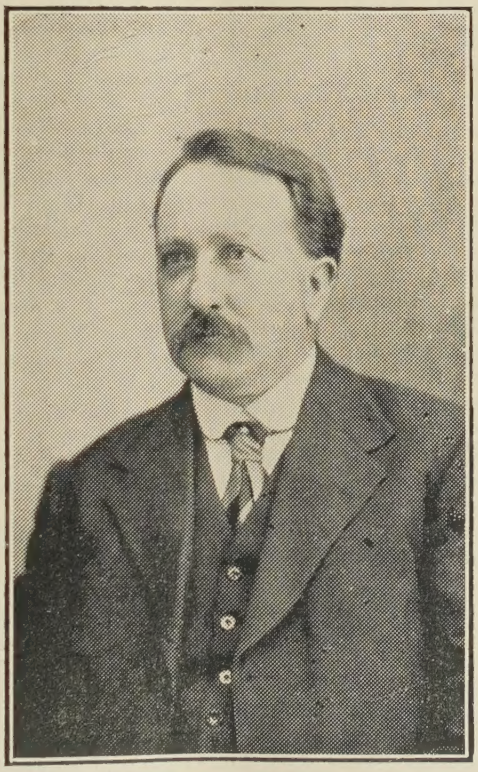

Mr. ROBERT KENYON, J.P., Stalybridge Unitarian Church.

(See page 94).

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves ! "
—Tennyson.

THE UNITARIAN MONTHLY.
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THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

SPECIAL NOTICE.

This Magazine is always published ready for delivery to Churches before the last Sunday of the expiring previous month, so that local notices on Calendar covers can be distributed a week before the first Sunday of the new month. If any clients cannot send the Calendar matter to the printer in time the Magazine copies will be kept waiting so that they can be sent with Calendar ready for that first Sunday. The Calendar matter should be in the printer's hands NOT LATER than TUESDAY morning of the week for delivery of the parcel.

Contributors' copy should be in the Editor's hands on the second Tuesday of the month. EDITOR'S ADDRESS IS: NEWLANDS, AVENUE ROAD, BELMONT, SURREY.

Will Editors or publishers of exchange periodicals please post to the new address of the Editor of this Magazine?

The late Miss Riddell, of Belfast, has left £1,000 to the first Non-Subscribing Presbyterian (Unitarian) Church, Belfast; £2,000 to the Sustentation Fund of the Non-Subscribing Churches; and £2,000 to the Domestic Mission, Belfast.

The Annual Meeting of the Provincial Assembly of the Unitarian Churches of Lancashire and Cheshire, was held at Padiham, June 25th. Rev. Dr. W. W. Fenn, and Professor H. W. Foote, both of Harvard University, U.S.A., were among the speakers at the evening meeting.

Mr. G. F. Baker, a Unitarian banker, has given 5,000,000 dollars to the Harvard Graduation School of Business Administration to elevate business " to the rank of a profession."

Mr. H. G. Woodford, Unitarian Lay-Minister at Trowbridge, has graduated B.A., at Bristol University.

The Jubilee of the Pendleton Unitarian Church has been celebrated by a series of special services, June 22nd, and a re-union meeting June 28th. Present Minister Rev. G. L. Phelps.

The Northumberland and Durham Unitarian Association reports good progress at its associated Churches at Barnard Castle, Carlisle, Choppington, Gateshead, Middlesbrough, South Shields, Stockton, and Sunderland.

The South Cheshire and District Association of Unitarian Churches had its Annual Musical Festival at Nantwich on Saturday, June 21st, when the choirs of three Churches, and the children of three Sunday Schools, and a combined orchestra took part in the very successful proceedings.

The close of the session at Manchester College, Oxford, June 19th and 20th, included a valedictory Service to three students; Preacher, Rev. Alfred Hall, M.A., B.D. The closing proceedings of the Unitarian Home Missionary College, Manchester, July 1st, also expressed farewell to three students at a largely attended service in Cross Street Chapel, preacher, Rev. C. J. Street, M.A., LL.B.

The Committee of the National Conference of Unitarian Churches, met at Manchester, June 27th, when Miss Lucy Gardner of the " Christian Conference on Life and Work," gave a very interesting address on " Copec." It was also reported that negotiations are being made to secure the publication of a new Hymn Book for our Churches, and amongst other business it was resolved to urge our Churches to take more interest in temperance effort.

The Annual Prize Distribution at Carmarthen College, took place on Wednesday, June 25th, Dr. G. Dawes Hicks, of Cambridge, presiding. There are 21 students and there were nine prizemen.

41 young people have been welcomed into membership at the Mossley (Unitarian) Christian Church, June 29th, at a special consecration service, when Dr. George Jessel delivered an earnest address on the significance of the occasion.

There are three Unitarians who are members of the Town Council at Southport.

Miss Elizabeth Cooke, of Ditchling, has left £100 to the John Pounds Home at Portsmouth, and £100 to the London Domestic Mission. Miss Clara Jane Paget, of Leicester, has left £200 to our Great Meeting Chapel, Leicester, and £100 to the Leicester Domestic Mission.

In connection with the meeting of the American Bar Association in London, there were three Unitarian lawyers, viz: Chief Justice W. H. Taft (Ex-President, U.S.A.); Mr. H. W. Taft and Mr. Charles H. Strong (President, Unitarian Laymen's League, U.S.A.).

The tercentenary of the birth of George Fox, July, 1624, founder of the Society of Friends, was celebrated at his birthplace, July 5th.

Fundamentalism the new name for American Evangelical orthodoxy stands for " the infallibility of the Bible, the Divinity of Christ, the substitutionary theory of the Atonement, and the second advent of Christ in the near future." Through the influence of Fundamentalists no less than 24 colleges and universities in the Middle West U.S.A. are forbidden to teach Darwinism or Evolution.

Rev. W. C. Hall, M.A., of Todmorden is elected President, Ministerial Fellowship and Supporter for the next Provincial Assembly of Lancashire and Cheshire, 1925, which means also Assembly Preacher for 1926.

Professor Foote was preacher of the sermon at the 47th Annual Meeting of the Southern Unitarian Association at Southampton.

Rev. Alfred Hall, M.A., B.D., of Sheffield, is the new President of the Missionary Conference.

CHURCH FELLOWSHIP.

O LIFE that makest all things new,
The blooming earth, the thoughts of men!
Our pilgrim feet, wet with thy dew,
In gladness hither turn again.

From hand to hand the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows,
The seekers of the Light are one:—

One in the freedom of the Truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God:—

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,
The Life that maketh all things new.

Samuel Longfellow.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

XXXIII.—LANT CARPENTER, LL.D.

Lant Carpenter, third son of George Carpenter, a carpet manufacturer, was born at Kidderminster, on September 2nd, 1780. After his father's failure in business he was adopted by George Pearsall, who had him trained for the Unitarian ministry. He spent some time at the Northampton Academy, which was under the tuition of one tutor "moderately orthodox," and the other a vehement Calvinist. Such an unpromising arrangement proved disastrous to the students, and in 1798 the Academy closed. In 1798 by means of the "Dr. Williams' Exhibitions," he entered Glasgow, but came from the University without a degree owing to ill-health. Here he studied science as well as divinity, hav- some intention of becoming both a physician and a minister. In 1805 he accepted a co-pastorate of George's Row, Exeter, where his colleague was the Arian James Manning. Next year he published a "Manual of New Testament Geography," which became comparatively popular. The same year he applied for the degree of M.A. at his old University, which promptly granted him the degree of LL.D. Next year his voice failed him and he sent in his resignation of pulpit; but his congregation granted him a year of absence,which he employed to found a public library.

On August 28, 1816, he was invited to Lewin's Mead Chapel in Bristol, where he was colleague with John Rowe until the retirement of the latter. Here he spent many happy years, directing the wealthy members of his congregation into the ways of philanthropy and public service. He had a succession of fine colleagues, so that he was able to develop his deservedly famous school, which he managed on principles very different from those usually in vogue in his day. Consequently he gained and kept the enthusiastic affection of his pupils, many of whom became men of note. Amongst these the most celebrated was James Martineau, who has left a vivid narrative, which includes the striking sentence, "For many a year I deemed him the wisest and greatest of men, as he certainly was one of the best." On April 5th, 1840 in sailing from Marseilles to Leghorn he was washed overboard and left many a sad heart to mourn his loss. As a minister he was faithful and exact, never suffering his own personal convenience to stand in the way of duty. Having a warm interest in science, which found richer expression in his son, W. B. Carpenter, F.R.S., he founded the "Bristol Literary and Philosophical Institution" in 1822. He engaged in several controversies with the orthodox; but he was so gentle that though he won their appreciation he seldom converted them. One of his very useful works is "The Harmony of the Four Gospels," which was one of the first of its kind in England. He did much to broaden the Unitarianism of his day. After twenty years persistent effort he got the preamble of the "Western Union" purged of it objectionable phrase stigmatising "Trinitarians as idolatrous," and secured that this phrase should not appear in the constitution of the recently founded British and Foreign Unitarian Association. He left a distinguished family including Mary, the excellent and devoted philanthropist, William Benjamin the leading authority on the microscope in his day; Philip the noble though eccentric minister, and Russell Lant, the author of the excellent "Lectures on the Atonement," to say nothing of other works of interest and value. The name and the spirit of the founder of the family are still exhibited finely in the wide scholarship and devoted life of Dr. J. Estlin Carpenter. Lant Carpenter remains as one of the most distinguished sons of our household of faith, a convinced Unitarian, a pioneer of education, a preacher of some power and a singularly gentle and loveable soul.

"Dictionary of National Biography."
"Memorable Unitarians." p.p. 240-244.

MINISTERIAL CHANGES. — Rev. Duncan P. Stewart, M.A., has been inducted into his ministry at the South Shore Unitarian Free Church, Blackpool, July 12th; Rev. W. T. Davies is appointed minister of the Maidstone Unitarian Church; Rev. Harold Whitaker was inducted to his ministry at the Swinton Unitarian Church, July 12th.

LITERATURE.

"For girls and boys"— Stories from the "Inquirer," by W. G. Tarrant, B.A., 2s.

"Lessons for the Little Ones," by Evelyne D. Scott, M.A., with the assistance of Dorothy Tarrant, M.A., 3s. both from the Sunday School Association, Essex Hall, London, W.C. 2

"Unitarian Christianity" by J. Hipperson; "The Unitarian Gospel" by J. W. Peterken, "The Lindsey Press" 5 Essex Street, London, W.C. 2. One penny each

Mr. Tarrant's stories from the "Inquirer"— "For Girls and Boys" make up a very neat and attractive little volume. They are printed in very readable type, and are nicely bound, and well suited for a gift book. Many who read them as they appeared from week to week may like to have them in this collected and more permanent form. The way the stories are told in simple and homely language shows how the Editor, who has to deal mainly with more abstruse matters for adult readers, can come down from the higher level to that of the children. The book really consists of three separate series: "Stories of the Miller," of which there are seven; "Nature Stories" also numbering seven; five "Old World Stories" and "Miscellaneous Stories," fourteen, or 33 in all, each carrying its own lesson and all well worth reading by the grown-ups as well as by the girls and boys. Their reproduction has been a wise step which does credit to the judgment of the publishers.

The "Lessons for the Little Ones" is a primary handbook for teachers. They are arranged to cover a whole year being one lesson for every Sunday. Each expresses a definite aim, gives a Memory Text, Teacher's Bible reference, suitable hymns, suggestions for talk, names appropriate pictures for illustration, supplies a story, and hints for expression work. The material for the use of the teacher is abundant in each instance, and is made as simple as possible to meet the understanding of the smallest pupils. At the end of the book there are prayers for Opening and Closing, also Memory Points for each story, a Subject Index of Lessons and a Subject Index of Stories. The book is a fine store of good material, and it is compiled in accord with a scheme of work of the Sunday School Association.

Of the two tracts on Unitarianism that of Mr. Hipperson is a prize essay giving a clear statement of Unitarian origins and of the principal doctrines of the Unitarian Faith; and Mr. Peterken's statement is an excellent description of the Unitarian attitude and method of approach to questions of belief and conduct." Both of these pamphlets are sure to be of helpful service to people who desire to know what Unitarianism is. They are just the sort of propaganda to hand to a friend or to give to a neighbour wherever such are sufficiently interested. We earnestly commend them to our readers for such use, for every real Unitarian can be, and ought to be, a missionary in making known to others the literature of the Faith for which he stands.

AN INVITATION.

Shall we not take special notice of the following words of Fisher Short? — "The most sociable church in the town" is what outside friends say of us. And how heartening it is to see so many outside friends becoming inside friends.". As touching Churches. perhaps few, if any, would deny the assertion of a famous American who said:—"That is the best Church that makes the best men." When about 56 years old, he preached a sermon on the "scope and function of a religious life," and, as he was nearing its end he gave utterance to words which run thus: — "Young men, I do not call you to come into this church, that I may cover over a common life with a varnish of piety. I exhort you most earnestly to become Christians, and to join yourselves to the fellowship of Christians. . . . I call upon you to join that host, that mean yet, one day, to see truth, conscience, love, generosity, honour, and purity taking complete control of the machinery of human life, casting out the foul devil of selfishness, casting out the demons of pride and impurity. . . . I call you to be soldiers in that great warfare that is to bring to pass this victory. It may not be in your day—oh! no, not in your day, nor in mine. I shall die long before the victory is completed. . . Some of you will live to see the beginning of it. . . Religion means the transformation of the individual soul, as a part of the transformation of the race. It is universal and, blessed be God, I have lived to have a chance to preach it. I have lived to see that snare broken which has led men to believe that the pulpit which was organised to preach the Gospel must not deal with the secular affairs of society. . . I have lived to see Sunday redeemed. I have lived to see that a man may pull an ox, or an ass, or even a man out of the ditch on Sunday. . . . And it is enough. As to the victory, I shall see that, too; but ah! with eyes better than these that grow dim with age; with a head no longer touched with grey, but where, wearing the white linen of the saints, and bearing white flowers of the heavenly land, that never wilt, from among the perfect company, I shall look back, and in sympathy with the work of God on earth, see the victory of this truth. Young men, come in to this glorious work. Do not think that religion is a poor, miserable, mystic experience. It is the most glorious enterprise that man was eyer invited to achieve." J.B.

The Unitarian Position.

By Rev. ALEXANDER WEBSTER.

Unitarianism comprehends all that is good and true in other "isms;" it is the unification of the truths and virtues of all. In becoming a Unitarian a man need not sacrifice religion, but only the detected errors; he need not let go any truth, but may expect to find truth in wider, higher, and more reasonable aspects. He will still have God, Christ, Revelation, At-one-ment, Eternal Life as realities, but with their reality deepened.

Unitarians have not separated from others for freedom to be less religious, but with the desire to be more truly religious; they have given up belief in dogmas, because they think the Infinite cannot be—as a dogma.

No Protestants honour the right of private judgment in religion more than Unitarians, but they exercise it more thoroughly than any others.

Theologically, the Unitarian comprehends more in the idea of God than the Trinitarian does. Trinitarians believe that the work of creation, salvation, and sanctification is done by THREE distinct persons; Unitarians believe that it is done by one God, in many ways, in different ages, and with various peoples. Unitarianism concentrates worship on one Infinite Being, and ascribes universal action and power to him alone.

The idea of the personality of Jesus Christ held by Trinitarians implies incarnation. Unitarians believe that God is incarnate in Humanity, that in manhood God becomes flesh, that every man is 'a partaker of the divine nature.' They regard Jesus Christ as the greatest illustration of Divine Humanity,—the exemplar of man's sonship in God.

The common notion of the Bible has the idea of Revelation of God underlying it. Unitarians believe in the Revelation of God, but to them it is universal and continuous, running through all scientific discovery and spiritual experience, and is extant always in the developed and verified knowledge of the race. The Unitarian cannot confine God's revelation to Judea, but is obliged to believe that it is as wide as life, and to recognise it in every natural object and in every word of truth. Unitarians do not reject any essential religious idea, but endeavour to unify and to preserve all truth. The comprehensiveness of Unitarianism fits it for universal acceptance. It is the religion of Nature and Humanity, the Christianity of Christ.

In Unitarianism the incentives and motives which operate on character are highly moral in their nature, and are fitted to produce the noblest type of manhood and womanhood. Life on principle, reverence for personal endowment, love of truth for its own sake, social responsibility, these are the reasons and motives which Unitarianism presents for Good character, and these when acted upon produce nobleness of life.

("From Calvinism to Unitarianism").

The Ends of the Church.

By the Rev. WILLIAM C. HALL, M.A.

8—SOCIAL MORALITY.

Society establishes standards of conduct for its members. There are, first, its laws. These are for the most part negative in power, like the Ten Commandments, declaring what they shall not do. But many are positive, stating the courses of action necessary for particular transactions between member and member. Besides all these there are unwritten rules which the members believe are proper or expedient to be observed; they cover all actions which the members as a whole regard as constituting decent behaviour. Such laws and rules are the expressions of the social conscience; they are standards of right conduct set up by the judgement and sentiment of the society, which become customs or manners (Latin, Mores), and they make up social morality. Religion includes social morality. It demands the general observance of the laws and rules of society. But because religion requires observance to higher than social law, because the individual conscience occasionally discovers courses of action that must run counter to the will of society, there are times when to be a citizen of the Kingdom of God a man must refuse to be subject to the kingdoms of the world and in obedience to his own conscience must be ready to suffer punishment under the laws and rules of society as an active resister of its will. Religion includes social morality, not merely to maintain it, but to promote and increase it.

We need not here attempt to set forth instances of conscientious resistance to the will of society. One function of religion, one end of the Church, is to keep society constant to its own conscience, to prevent the lowering of its moral standards. Society is always in danger of lapsing from the rules of conduct it sets for itself, just as each one of us is in danger of transgressing the simplest laws of our consciences, and religion must speak and act, continually reminding society of what in its conscience and will it has already decreed as right. Had religion through the Churches done so during the war the course of it, and its consequences, would have been very different, and the Christian Church, having spoken then, would have been spared its present effort to get its voice heard by the nation. C.O.P.E.C. would have been anticipated.

Mr. Robert Kenyon, J.P.

Mr. Robert Kenyon has had a long connection with our Stalybridge Unitarian Church and Sunday School. He is at present a Warden of the Church, and one of the leading members, and is a manager of the Day School, and has been a director of the Sunday School. Like many active Unitarians he takes his part in public duty as a citizen. He is a member of the Stalybridge Education Committee and of the Public Free Libraries Committee, President of the Stalybridge Property Owners and Ratepayers' Association; chairman of the Stalybridge Coffee Tavern Company, and has recently been made a Magistrate. Forty years ago he entered the service of Messrs John Leech and Sons, Ltd., Grosvenor-street, cotton spinners, as an office boy, and he is now its managing director, as well as its representative on the Manchester Royal Exchange. Mr. Kenyon is an earnest Unitarian of the sort that makes personal example compel respect for the religious belief for which he stands. He knows what Unitarianism has done for him, and consequently he helps forward its cause with all the personal services he can give.

One World at a Time.

There is no room to doubt the truth of the idea of human immortality. Every reasonable consideration supports it, and there can be nothing reasonable against it. It needs no supposed proof of spirit manifestation from the departed. Man is here in the infancy of development. His powers and possibilities are only in an early stage of expression and achievement. They require the unending school of eternity for their complete realisation and their increasing perfection.

But each stage of man's life needs all the attention he can give to it that he may be all the better fitted to pass on to the next. To spend any considerable time studying, inquiring, investigating concerning the next stage means so much neglect of that in which he now is. The claims put forward by spiritualists may or may not be true. Time and eternity will prove whether or not they are. And every reasonable person always keeps an open mind ready for any new light that may come. But the business of this world must be attended to. Its duties demand fulfilment. Human relationships here are far from that happy state for which they are intended. The next stage of life will be made by what we carry into it. To-morrow is being made for us by what we are to-day. Just as a man is now the sum total of all his past,—of his past thoughts, feelings, impulses, efforts, strivings, struggles, failures or victories,—so will his life of to-morrow be what his to-day's life makes possible. The law of consequences settles that.

Therefore the imperative requirements are those which concern our present life. Time spent in speculation and curiosity about to-morrow is largely time wasted if it means neglect of present duty, non-fulfilment of this world's responsibilities. It was a foolish misuse of zeal on the part of Mrs. Jellyby to put nearly all her interest on some far-away Borrioboologah and its people, to the utter ignoring of her home and family responsibilities. The orthodox theology with its dreadful notions about the future, has made many thousands of Mrs. Jellybys, of both sexes, who have spent a great part of their life here in needless worry about that which is afar-off to the gross neglect of that which is near. The noblest of all the great teachers in human history said truly: "Be not anxious for the morrow, for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

Are we anxious enough about to-day? Do we care as much as we ought concerning the avoidable pain and sufferings in this our present world? Are we sufficiently eager to lift up the fallen, to strengthen the weak, to give sight to the blind, to heal and soothe the sorrows of the broken-hearted? If we have any compassion, can we afford to ignore the awful conditions in which thousands upon thousands of our fellow creatures exist? To do our duty in these matters at our own doors is angel's work. There is nothing nobler in any other world awaiting us in God's wonderful universe, than this labour of alleviation, of moral and social reform, of right adjustment and reconciliation of human relationships. The work required to put matters right is gigantic. It demands all our powers, all our sympathy, all our good-will, all the self sacrifice and devotion to duty of which we are capable. It is better to make heaven for others now where we are, than to wait for any imaginary ready made heaven in a world beyond the grave. The hells that are about us need to have their fires extinguished, their agonies ended, and themselves destroyed. If there be any anxiety it should be about these surely, rather than concern as to imaginary woes in any other world.

If we desire heaven in the world after this we must make heaven here. We can have no heaven to-morrow which we do not carry into it from to-day. We shall escape the possibile hells of the future by destroying hells here and now. Outward conditions of bliss or woe are the expressions of inward states of mind and heart. All our efforts are needed here and now to establish within men those right thoughts and feelings which will produce brotherliness and good-will among them everywhere, and make this world of humanity the heaven it ought to be. One world at a time is quite enough. Let us do our duty to that. True religion demands it.

The Unitarian Women's League

By Miss E. JOHNSTONE.

Manchester District met at Styal on June 28, when 18 Branches were represented and over 160 attended. A quiet and impressive little service was conducted by Mrs. Wm. C. Hall, of Todmorden, and an appealing address was given to the individual members on the useful and necessary work which they only can perform. The 'lonely one" who felt herself unwanted or unmissed if absent, was shown to have her very important part to play, and in a kindly tactful and helpful manner Mrs. Hall showed how the whole success of one great organisation is absolutely dependent for its success—or otherwise—on the individual member of each Branch and not wholly upon its officials. After tea Rev. C. Peach pleaded for continual support for the Homes, Mrs. Woodhouse presiding. Miss Storrs gave her usual full and attractive report of the Whit week meetings, which recalled to the memory of one member present the words of the old Methodist hymn "Oh what must it be to be there!" Cordial thanks were extended to our hostess and all who had contributed in any way to the great success of a very happy meeting.

Though showery and threatening a large party set off with Mr. H. P. Greg to ramble through Norcliffe Woods whilst less energetic ones accompanied Mrs. Greg to Lode Hill to enjoy a walk through the gardens and revel in the views from the summer house. The testimony of a deaf lady who often attended the meetings is worth repeating :—"The meetings were fine and most helpful, and although I cannot hear all that is said I am always helped by the united service with those who have the same faith and cause at heart."

Dear Fellow Readers.

I have been asked to tell you a little more about our Canadian tour last Summer. I have told you of our time at Montreal and Winnipeg. We also spent several days at Toronto where there is a fairly strong Alliance and its members are very enthusiastic. The church has a good situation with a schoolroom underneath. The Minister lives some distance from the town and in consequence it is arranged that a good deal of the pastoral work is done by a lady member of the Alliance. One of the members is a school teacher who has had the privilege of a 3 months visit to London in connection with her work was exceedingly kind to us. She told us of her acquaintance with Miss Mitchell and of her great admiration of the fellowship work which she is doing in this country.

Next we travelled through to the west coast of British Columbia. We only had a very short time in Vancouver but we were able to meet one ardent worker of the church there who was originally a member of Bank Street Chapel, Bolton. She was so interested to hear first hand news of all our Lancashire Churches and in return gave good accounts of progress made in the Church at Vancouver. From there we finally went to Victoria on Vancouver Island where we spent about three months. We found on arrival a letter awaiting us giving us a welcome to Victoria. We were invited to an afternoon meeting at the secretary's house to meet several members of the Alliance. From then onwards we were continually being invited to join the members on different occasions.

Perhaps the most interesting to Lancashire people would be the Sunday School picnic held on a lovely headland by the sea. Everyone took his or her own food, then a fire was made on the beach away from the trees and a big kettle boiled then we all sat down on the ground and enjoyed what is called in Canada "a supper," after which there were games and ices kindly made and provided by the kind and enthusiastic gentleman who has charge of the Sunday School. We were only able to attend one service in the little Chapel as it is closed for about three months in the Summer The school holidays are longer in Canada chiefly on account of the heat, and many people leave the town for two or three months. The Alliance although small is very active. At the regular meetings books of the day are discussed and reports read of what is being done in other parts of the country besides holding little sales from time to time. The year before last the members raised enough money to reseat the chapel. It is very hard work as they have no regular minister. They try to arrange for a minister to come to them once a month otherwise the services are generally taken by members of the Laymens' League. We were very sorry when the time came for us to say good-bye to our good friends in Victoria and we shall always retain very happy memories of the great kindness shown to us by all members of the Alliance. We are continually reminded of our visit by hearing from members of the various congregations.

Yours Truly.

ELSIE LEIGH.

High Lee, Worsley.

Professor H. W. Foote, of America, gave an excellent address on "The Harvard School of Hymnody," at a meeting of the Unitarian Historical Society, held at Summerville, Manchester, July 2nd.

Mr. John Ainsworth, of Tottington, Lancashire, has left £25 to our Ainsworth Chapel.

Professor W. W. Fenn, D.D., of Harvard, U.S.A., preached at the Narborough Road Free Christian Church, Leicester, June 29th, to a crowded congregation.

The North Lancashire and Westmorland Unitarian Association held a united meeting of its affiliated Churches at Lancaster, on July 12th.

Varieties.

He drew a circle that shut me out—
Heretic, rebel, a thing to flout—
But love and I had the wit to win,
We drew a circle that took him in.
—Edwin Markham.

Character is the only thing we make in this world and take with us into the next.

I am only one,
But I am one;
I cannot do everything,
But I can do something;
And what I ought to do,
By the grace of God I will do.
—H. Bonar.

It was once said by a defender of the belief in eternal punishments that our belief in universal salvation has no oaths; that the worst a Unitarian can say to another man is "God bless you!"; and therefore, that if Unitarians curse or swear, they must borrow their neighbours' oaths wherewith to do it. This was meant for ridicule, but the writer could not have given nobler praise. It is as he said; and the fact that it is so is another evidence that our doctrine is the same as his who said, "Swear not at all. Bless them that curse you!"

There's so much bad in the best of us,
And so much good in the worst of us,
That it ill behoves any of us,
To find fault with the rest of us.
—R. L. Stevenson.

It makes a world of difference how we look at life. Said one bucket to his companion as they were going to the well, "How dismal you look!" "Ah!" replied the other, "I was reflecting on the uselessness of our being filled; for let us go away ever so full, we always come back empty." "Dear me! How strange to look at it in that way," said the other bucket. "Now I enjoy the thought that however empty we come, we always go away full. Only look at in in that light, and you'll be as cheerful as I am."

The world is my kingdom,
Mankind are my brethren,
To do good is my religion.
—Thomas Paine

I shall pass through this world but once. Any good thing therefore that I can do let me do it now, for I shall not pass this way again.

Imagine for a battle cry
From soldiers with a sword to hold—
From soldiers with the flag unrolled—
This coward's whine, this liars lie—
A man must live! —C. P. Stetson.

One result of orthodox teaching: The superintendent of the Sunday School exclaimed—"Another of these books spoilt! Ink spilt over it and the pictures torn out! I must find who has done it." A boy put up his hand. "What! do you know who did it?" "Yes, sir,—Jesus did it." "How dare you say such a thing?" demanded the superintendent. "Please, sir, my teacher says we must lay all our sins on Jesus."

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes.
—Browning.

If, therefore, the Father be the God of Christ, and the same be our God, and if there be none other God but one, there can be no God beside the Father. —John Milton.

Our Churches of the Eastern Union held a united picnic on July 3rd, at Bury St. Edmunds.

Rev. Dr. W. W. Fenn, of Harvard, U.S.A., preached at Upper Chapel, Sheffield, July 13th. He made reference to Thomas Hollis junior, son of the principal founder of Upper Chapel, who went to America and became one of the founders of Harvard University.

The North Cheshire Unitarian Sunday School Union had its Annual Picnic at Glossop on July 12th There was tea at Fitzalan Street Schools, followed by a ramble.

A rally of our Mid-Cheshire Churches took place at Dean Row, July 12th, when about 70 persons assembled, and Rev. J. Pipkin, of Sale, was preacher.

DEATHS.—Mr. William Burnett, Gainsborough, April 15th, 80; Mr. James Whitehead, of Todmorden, at Clacton-on-Sea, June 16th, 77; Mr. J. E. C. Buser, Anerley, June 25th, 65; Mrs. David Harrison, Padiham, June 22nd, 76; Viscount Pirrie, of Belfast, at sea, June 7th, 77; Rev. W. Holmshaw, of Ilminster, at Taunton, June 28th, 60; Miss Mary Bromiley, Bolton, June 27th, 91; Mrs. Alfred Burridge, London, June 29th, 79; Miss Jane Frances L'Estrange, Belfast, June 25th; Mrs. Dolphin (mother of Rev. A. H. Dolphin), at Astwood Bank, Worcestershire, July 3rd, 91; Miss Emma Oliver, Stalybridge, July 6th, 56; Mr. Arthur Wilkinson, South Shore, Blackpool, June 29th, 55; Mr. Cyril Haslam, Caversham, July 4th, 51; Miss Ellen McTear, Belfast, July 3rd, 84; Mr. Richard Aldred, Appley Bridge, near Wigan, July 6th, 75; Mr. John Hankinson, Wilmslow, Cheshire, July 10th, 83; Mr. John Dendy, Swinton, Manchester, July 14th, 71; Rev. George Henry Smith, Birmingham, July 16th, 89.

For the Children. By Rev. H. FISHER SHORT.

ANOTHER EXPULSION FROM EDEN.
(Concluded).

Yes, Tom and Ethel are very sorry for themselves. But the youngest of us needs to learn, and some of life's lessons are anything but fun. It was like this.

They loved Daddie's beautiful garden, and as Daddie loved his lively Tom and laughing Ethel, he allowed them to wander among the flowers.

But there was a "but."

They were forbidden to leave the paths, or to touch the blooms without permission.

They understood why, and, for a long, long time, they were very, very good. They also loved every pretty room in their lovely cottage home, and were perfectly free to go everywhere, even into the little parlour which was Mother's particular pride.

But, here, was another "but."

On no account were they to romp on the furniture or make the rooms untidy with litter.

Alas, girls will sometimes be boys, and boys will forget to remember. And so it fell out that Tom and Ethel fell into disgrace.

One day, whilst Daddie was away at work, and Mother had gone to do the marketing, there were most unfortunate happenings.

Ethel invited two school friends into the garden, and Tom asked his best school chum into the cottage. At first, the three girls were as good as gold. Ethel pointed out her favourite flowers and proudly gave their names. Whether a funny name started it, I cannot say, but somebody got the giggles, and giggles, you know, are catching. Soon they all became rowdy and began to race after each other like things become wild. Fast and furious grew the pace, until—

Really, it was nobody's fault and yet, it was everybody's. The end of a mad scamper found three little girls all mixed up with one of Daddie's choicest rose bushes.

It was a fearful moment, for, just then, Mother arrived.

"Ethel!" she shouted sternly, and poor Ethel felt as though her heart had stopped beating.

As fast as their legs could take them, the two friends made their escape, and Ethel followed a very cross little Mother towards the cottage.

At the door, she paused, trembling; for Mother sounded crosser than ever. And well she might be.

She found Tom and his chum playing "railways" in her dainty parlour. What a mess!

The chum was driving a train made up of the small chairs; the large chairs were signal boxes with the fireirons for levers; and the sofa was a station platform. Tom was walking up and down the "platform" shouting "Change here for Birmingham and London," when Mother appeared at the door.

Words of grief and anger poured from her lips, and poor Tom came to himself with a big lump in his throat.

Thoroughly frightened, the chum dashed out of the room. At the cottage door, he bumped into Daddie who roared with laughter at the vanishing boy. There is little more to tell.

So upset were Mother and Daddie that they decided to punish the culprits for their naughtiness.

No, they didn't give them some broth without any bread, and thrash them both soundly and send them to bed. That would have been a too easy way out for them all.

Tom and Ethel were banished from Daddie's beautiful garden, and forbidden to go near Mother's pretty parlour.

That was a week ago; the longest, weariest, sorriest week they have ever known.

To see Daddie so sad and Mother so quiet hurts even more than being expelled from two of the loveliest places on earth.

And, now, let me tell you a secret.

A little bird has whispered that Mother and Daddie are now half pretending to be grieved—that they smile at each other when Tom and Ethel are not looking. Next week, the garden gate and the parlour door will be wide open as usual. And here's another secret.

Tom and Ethel have made a big resolution never, never, never so to forget to remember again. And, because they love Mother and Daddie so dearly, they mean it.

MOTHER'S DAY.

Several years ago Miss Anna Jarvis, of Philadelphia, U.S.A., conceived the adoption of a day in which all lands may unite as one nation in honouring Mother. The second Sunday in May of each year was proposed as the day when Mother should be specially remembered, and universal motherhood exalted in the esteem of every man, woman and child. The wearing of a white carnation or other white flower, the beautiful emblem of truth and purity, will be filial evidence that the wearer loves to honour his mother living, or her memory if dead. If away from home on this day, write mother a love letter, send her a telegram, use the long-distance phone, or the special delivery of the Post Office. In several American cities the mayors in past years have issued special proclamations endorsing the purpose, and recommending the general celebration of the day. The day has also been marked by the special singing of mother's hymns in the home, and by special services and distribution of white flowers in the Sunday School and at Church, and in other places.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

THE CHILD AND THE DRINK.

Miss Dorothy Tarrant, M.A., read a very excellent paper on this subject at the annual meeting of the N.U.T.A., Essex Hall, on June 13th, and amongst other things she said :—

We have in alcohol one of the most deadly enemies that the child in our midst has to face. The startling improvement in all the conditions of child welfare which has resulted from prohibition in the United States shows the danger of alcohol to child life. In drink-ridden countries the child's life and growth are handicapped by the effects of alcohol upon its parents and itself. Other influences due to drink; much poverty; inefficiency of work, accidents; the atmosphere of drink-produced crime and immorality in which children are growing up; the ghastly taint in the blood with which many a child is born—all such evil results hit hard at the children as part of the community. It is a matter for deep concern that the drinking habit among women, with all that it means for the children, is said to be on the increase.

Partial reform by legislation limiting the availability of alcoholic drink reacts upon children through improvement in physical, moral and social conditions, which restrictions help to secure; also, when they realise that the public-house is a place they may not enter, that this drink is stuff that they may not touch, that for grown-up people there are many hours when it cannot be got, that mistakes and accidents and crimes caused through drunkenness are liable to severe penalties, that this exceptional commodity about which so much fuss is made, is not popular with the powers that be, that its use has risks and dangers—thus has legislation a direct effect upon the mental attitude of children in regard to alcohol. They may learn to hate and fear this dangerous thing, or possibly look forward to emancipation when grown-up and able to indulge freely.

Other influences including educative temperance work, train our children to PROTECT THEMSELVES. This educative Temperance work needs re-consideration. It is logically only part of a greater task of teaching children self-control and self-respect, and that is only part of their preparation and training for the best life. Teaching and training in Temperance should be combined with other teaching and training of an allied nature rather than as a separate thing. All sorts of other institutions have arisen to compete against the Band of Hope, running parallel with wastage of time and effort, and the implied suggestion that there are different sorts of good life that we may choose to follow, whereas good life is essentially one. The Band of Hope without rivals should broaden its basis and help its members to better and fuller life in every possible way. Where it is a competing society among others, let it make way for or unite with those that have the broader basis. Not that there should be less Temperance teaching, but more. The children must be saved and helped to save themselves from this dreadful evil. The signing of a pledge is a help and support to young people in making their resolves for life, but it should be a pledge or covenant expressing the child's desire to live the best life for the service of God and man, and then going on to renounce drink and other evil practices which militate against such a life. They should realise that self-indulgence is the root of the evil as in others. Definite Temperance teaching ought to be an integral part of the work of all young people's societies, as it is now becoming in the day schools. Merely to point the child to an evil and say "Don't," may rouse the spirit of contrariety unless we put before him something definitely better. Every activity that gives the child fresh motive and interest and outlet for his energy is a protection against spurious kinds of pleasure seeking. We should offer the child a higher ideal.

The function of our National Unitarian Temperance Association is to link up the cause of Temperance with the life of our churches. Every church ought to have a young people's society in which Temperance teaching is regularly given. In every Sunday School the subject of Temperance should take its place in the scheme of lessons. The whole fight against drink is but one aspect of the eternal struggle between the lower and the higher in human nature. Prudential argument, or demonstration of the effect of alcohol on the stomach will not suffice to prepare children for the struggle. Only on spiritual lines can Temperance teaching really prosper. All older people who have part in the training of children should themselves abstain from alcohol Do we realise the enormous effect in all work amongst young people of the teacher's personal example? The consistent abstinence of the teacher may have considerable power to counteract the influence of drinking habits at home. Slackness on the part of elders becomes insidious in its effect upon young people. Do these good people stop to think that they may for the sake of a personal self-gratification be causing "these little ones" to stumble? This element of personal example is the strongest factor in all education. We need a campaign among teachers as well as children. "For their sakes" is the appeal, if we care for the children. Let us see to it that in our Churches and Sunday Schools and Societies, our little world shall be safe for the children.

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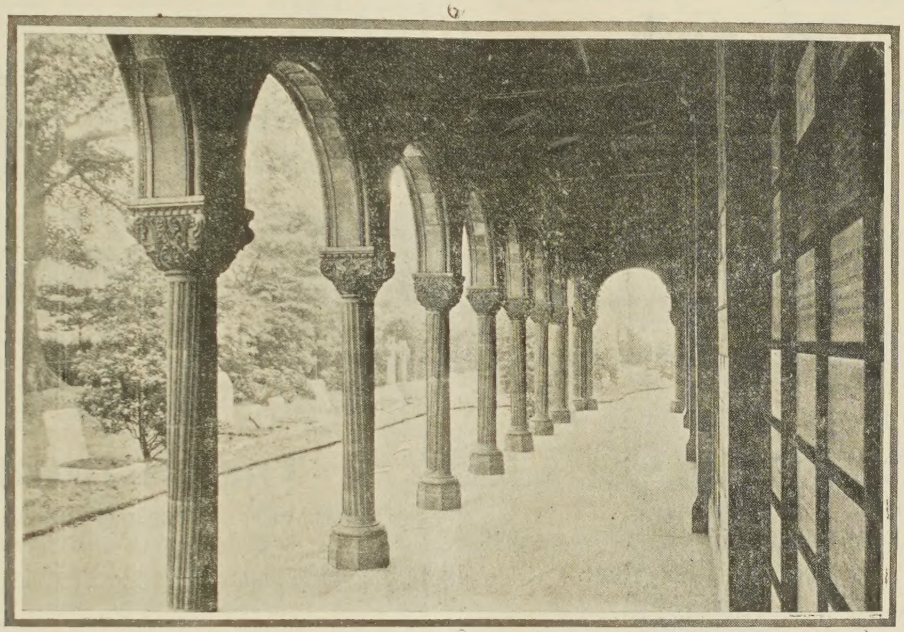

COLONNADE—LOOKING TOWARDS ENTRANCE AND SHOWING NICHES.

"CONSIDER THY LATTER END, AND BE WISE."

CREMATION IS THE BEST METHOD OF DISPOSAL OF THE DEAD. It is the duty of those who wish to be of service to their fellows to see that they do them no disservice after death.

"Much harm is wrought from want of thought, as well as want of heart."

Death, which is merely a gateway of Life for the freed Spirit, leaves the body, not now needed, "to crumble into dust." That is what we say, but, while true of the final result, the phrase hides the truth of the process, which no amount of gloss can prevent being horrible and repugnant to to all who take the trouble to think the matter out. "Bury the dead out of my sight" is a wholly natural cry of impulse.

There is a better way, the way of cleanliness, and health and speed.

CONSIDER. THE GOLD AND RUBY CHAMBER OF INTENSE HEAT for an hour or so, no corruption, and then pure, white, coral-like and absolutely harmless ashes. Are not these more honouring to your own remains and those of your beloved dead, than the abhorred prison house of the grave?

"There to lie in cold obstruction and to rot, thus sensible warm motion to become a kneaded clod."

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